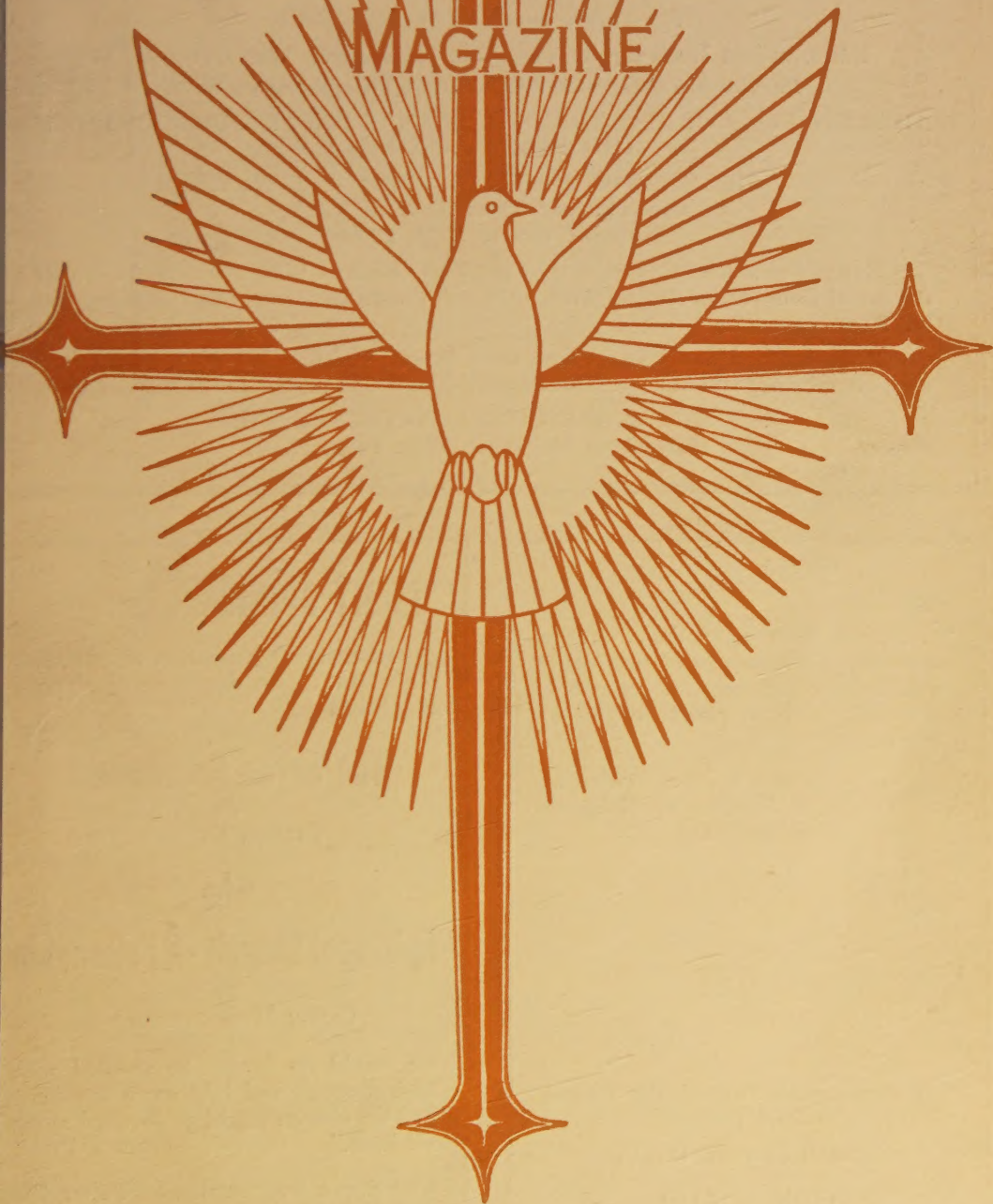


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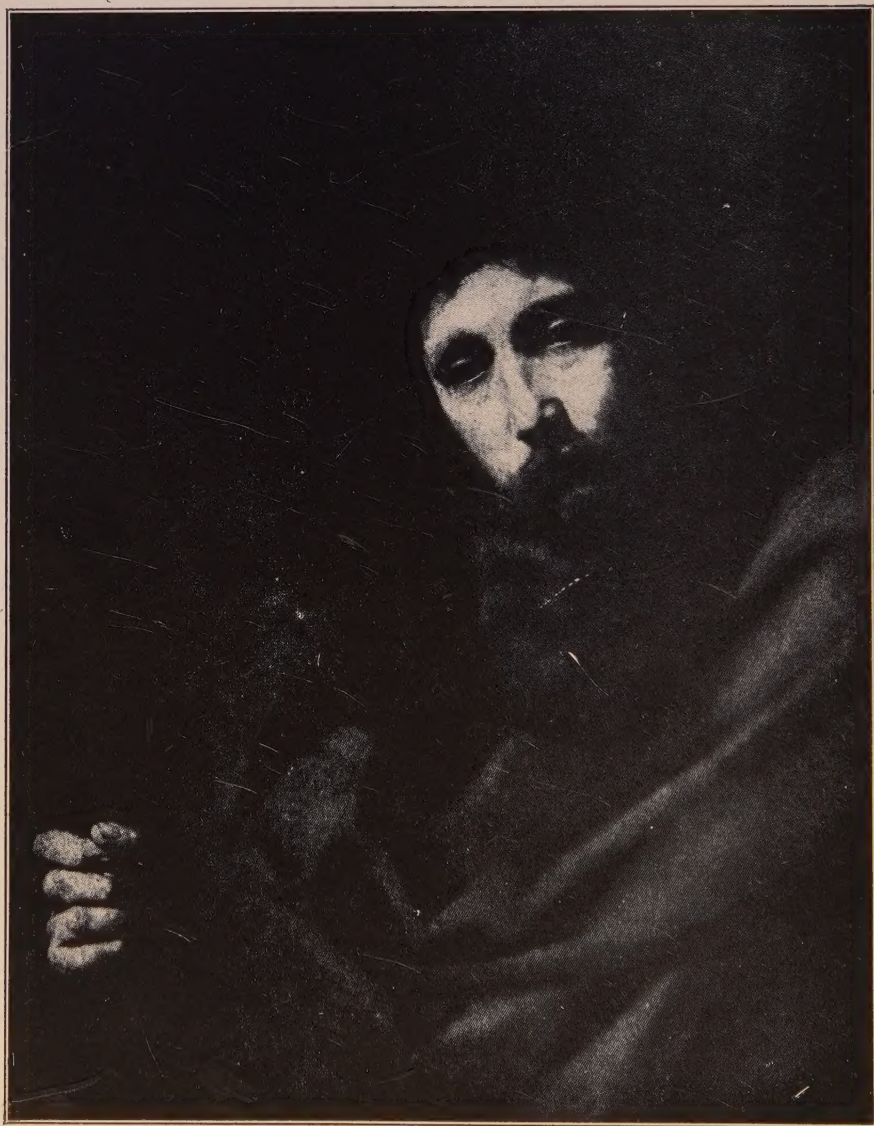
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January, 1953

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Saint Paul

By Ribera

[Conversion of Saint Paul, January 25]

The Holy Cross Magazine

Jan.



1953

New Year Again

BY THE RIGHT REVEREND ROBERT ERSKINE CAMPBELL, O.H.C.

WHY does everything have to change? We hear that great question not infrequently as we travel about. Many are greatly distressed about the new ways and predict nothing but misfortune unless the hands of the clock are turned back. Then, we have those eager, pestiferous reformers on the one hand, who clamor for progress and drive the more timid of us into a panic. Why can we not let well enough alone? Why not set down for a period of peace and prosperity, with everybody happy?

In the pages of Scripture we read of King Solomon. He was a wise ruler, prosperous to a degree. In his days abundance of peace reigned and the magnificent temple in Jerusalem was erected under ideal conditions. Almighty God was honored with the sacrifices of thousands of bullocks and rams. Solomon built himself a stately palace too, a palace of fragrant cedar and of ivory. The means for all these expressions of grandeur must have been elaborate. Certainly there was money in the treasury to pay the bills, and civil peace at home to enable his majesty to translate his dreams by night into aston-

ishing spectacles by day. Royal splendor is the picture before us.

That is the outside of the picture. It would have been ideal for such a golden age to continue indefinitely. Everybody was happy, everyone content. Everyone found employment, all dwelt securely, the peasant under his vine and fig tree, the lord in his pretentious town house. More than that, did not the King abide in Jerusalem? Did he fail to rule firmly or to judge righteously? And then, did not the Lord Jehovah, the Lord of all the earth, abide in His holy temple? Nothing surely need be changed. Everything was so perfect. God smiled.

Yet, as with every golden age, the ferment of revolt lay hidden within. The seed of decay began to sprout, watered by human restlessness and lust and greed. Egypt, Greece, Rome, each has had a golden age. Other nations have enjoyed it too. In each there have emerged sooner or later these same disturbing signs. Harmless they seemed at first. Both selfishness and discontent existed along with life's refinements. When they got together and started what we now

call chain reaction, that is when history really became exciting.

King Solomon had found a nice young man among his petty officials. That was Jeroboam the son of Nebat. The King was obviously impressed by the personality and executive ability of Jeroboam. He promoted him promptly to the department of taxation and finance, for more revenue was always needed for that astonishing building programme and the royal estate. But that able young tax collector had plans of his own. He quickly got into trouble and fled into Egypt, where he counted the days until the golden King should die.

That was it. Till the King should die. Jerusalem and the kingdom remained, for the royal soul could take nothing with it when he passed away. Amid all the inherited prosperity, and the glitter of pomp, there now stood the new King, Rehoboam by name. Add to him Jeroboam ben Nebat who returned home from exile. Add again the untold thousands who had been systematically beaten and robbed of their meager earnings. These oppressed toilers had been there all the time. The golden plates, the ivory throne, the cedar palace could not hide their misery nor stifle their cries of anguish. Now was their chance for relief.



SAINT FRANCIS DE SALES
[January 29]

Change there must be. They would appeal to the new King. Surely, said they, he will set things right.

Rehoboam however was minded to let the former ways continue. Indeed, he might even exceed his father in oriental splendour if just a bit more tribute could be exacted. So, why change? He forgot the disintegrating effect of Solomon's harem. He failed to remember the temples to alien gods his liberal-minded father had introduced to please outlandish women. His ear failed to translate the murmurs of an oppressed people. His theory of economics and statecraft was simple. Get more, spend more, and let the people pay. Who were these discontented small people anyway? Let them work harder if they have so much time on their hands. Pharaoh had told his ancestors this several centuries before in the land of Egypt. Thus Jehosaphat led the revolt.

We have introduced at length this story from the Bible to illustrate what we are trying to say. No matter how perfect or how prosperous any organization may appear, it must change with each passing year. No living human can be static, for men themselves are always oranges today, lemons tomorrow. Geology tells the almost incredible story of the physical transformation of our earth. History in its broad outline presents mankind acting as a gigantic squirrel in a wheel cage, ever in motion, never seeming to get anywhere. Yet, no two centuries are ever the same.

In religion too the same general principle obtains. The peaceful parish, the prosperous parish may be well satisfied with itself. It may have hit upon an agreeable compromise with the world. Many of its members may be models of piety, upright in life and earnest in prayer. Spiritual wealth may flow from Sheba and the children of the East. With this in its favor, things cannot always remain so, even though we wish they could.

Every one of our larger cities in this country has its quota of "downtown" parish. Once fashionable and wealthy, their rectories have changed, and the old stalwarts on the vestry now sleep with their fathers. Industry and business move in to claim the hou-

ce occupied by the elect. When parishioners move out to better locations for their homes, their new interests seem to beget a force nostalgic sentiment for the old church. But that is all. Where lies the trouble?

Even while that parish basked in its golden day, the centrifugal forces were operating. Spiritual apathy, hypocrisy, respectability, exclusiveness,—were not these the hidden tax-payers which finally revolted under some local Jeroboam? They did, and the kingdom has been divided. The old mother church through the failures of her children is left to struggle on as best she may. Men wag their heads, but pass on the other side. The hidden ailment has wrought its secret destruction.

God alone never changes. All we have comes from Him. When He graciously sends us peace and prosperity, make certain that we use His favor as He would have us do. Humanly speaking, change must come to us, to our society, to our church. When we love ourselves, be we poor or be we rich, we must exercise that dominion in Him, according to His will. Thus only can we provide for the future welfare of the Church and State. Changes will not be deplored by any earnest Christian if they help bring about social justice with moral and spiritual purity and the glory of God.

Our Lord can and does transform nations and individuals. That is always a change for the better. Are we afraid to elect Him as our Leader in the crusade for righteousness and charity? He transformed the ancient world. His message made sense to the hungry. It brought peace of mind to the confused and pardon to the sinner. He changed those poor, bewildered people into new men. He changed them into better men. His arm is not shortened nor His power stayed to lift us up to-day.

Let no one mistake our meaning. We are not asking for people to change just for the sake of social propriety or spiritual novelty. Self-sent agitators for bigger and better toothaches, let us say, have been with us always, and probably always will be. We cannot escape them. But divine discontent



THE MEETING OF ST. ANTHONY AND ST. PAUL

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

[This is St. Paul, first hermit]

implanted by God does exist. Moral, social, spiritual ailments must be cured in His way. That is why so-called dark ages eventually grow better. That is why no golden age of earth can endure indefinitely. Only the City of God, the heavenly Jerusalem, can abide, for there He is loved and worshipped ever more perfectly. With St. Paul, we can not be disobedient to the heavenly vision.

So long as our discontent is with our own selfishness, our own greed and hatred and lust, we are on God's side. We must be literally converted, turned into little children eager to love our Blessed Lord and serve Him. We may hesitate to make the change. Yet personal spiritual change there must be if our future is to rest secure. With the Patriarch we pray, "All the days of my appointed time will I wait till my change come," (Job 14:14) He is speaking of his physical death. We mean our fresh, new life in Christ. Thus with gladness we meet our New Year Again.

The Beatitudes

BY BONNELL SPENCER, O.H.C.

I. Conversion

Matt. 5:3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

THE Beatitudes are so familiar to us that we take for granted whatever concept of their meaning we have. We seldom look at their actual language and ask ourselves how well our interpretation is related to the words actually used. I propose that we do that now. When we do, we find that the first Beatitude gives us something of a shock.

"Blessed are the poor in spirit." Think of the phrase "poor in spirit" apart from all religious associations. What would it mean in ordinary English? If someone said, "John is poor in spirit," would not the obvious meaning be, "John is deficient in spirit, poor-spirited?" Is our Lord declaring such a person to be blessed? Surely not. We must conclude that the phrase, taken literally, is not a good translation. We must try to get behind it to what our Lord actually said.

The New Testament was originally written in Greek. But the Greek word used for "poor"—*ptochoi*—is not much help to us. In ordinary Greek usage it has much the same meaning as the English "poor." Our Lord, however, did not speak Greek. He spoke Aramaic, the form of Hebrew current in the first century. Hence the earliest written record of what He said does not give the actual words He used. They had already been translated from Aramaic into Greek before they were written down. Can we get behind the Greek to the original Aramaic?

Modern scholars believe that we can. In doing this, they depend largely on the Greek version of the Old Testament known as the Septuagint. This translation of the Hebrew Old Testament into Greek was made by the Alexandrine Jews, mostly in the three centuries before Christ. It was the Bible of those Greek-speaking Jewish Chris-

tians who were responsible for the translation of our Lord's teaching into Greek. Inevitably they used its vocabulary. In order therefore, to find the Aramaic original of a word in the Greek New Testament, we turn to the Septuagint and find out what Hebrew word was translated by that Greek word.

This is a real help to us here. For the Greek word *ptochoi* is used in the Septuagint to translate the Hebrew *ani*. This word has had an interesting history. It is derived from a verb which means to oppress, to humble, to mistreat. Hence its original meaning is not poor but down-trodden, afflicted. Since, however, in the ruthless economy of ancient Israel, those who were oppressed by the rich were the poor, *ani* takes on the derived meaning of "poor." But the coloring from the original meaning persists, so that the word does not refer merely to economic poverty as such, but to oppressed and afflicted poverty.

Gradually the word took on a second derived meaning. The prophets of Israel were continually rebuking the rich, not just because they oppressed the poor, but because they had become rich by oppressing the poor. That, according to the prophets, was the only way they could become rich, and the process was displeasing to Jehovah. They turned from the worship of God to the worship of the Baalim of material prosperity. In this sense they could be called the ungodly, as in Psalm 37:14, "The ungodly have drawn out the sword, and have bent their bow, to cast down the poor and needy and to slay such as be upright in the ways."

We note that in this passage, as in many others, the "poor" (the Hebrew word *ani*) "and needy" are also called "the upright in their ways." Thus *ani* has come to mean not only the oppressed poor, but also the godly and righteous poor. It describes those who prefer to remain poor and oppressed, rather than be unfaithful to God and make themselves rich by the rut-

the pursuit of material goods and the oppression of others to obtain them. This meaning was completely established by our Lord's teaching. *Ani* meant the godly poor who would not improve their economic position by being unfaithful to God.

In view of this meaning of *ani*, many modern scholars question whether our Lord actually used the phrase "in spirit." It would be unnecessary since *ani* by itself would mean those who were poor for spiritual reasons. The omission of the phrase is confirmed by St. Luke's version of the Beatitudes, where we find, "Blessed be ye poor: for yours is the kingdom of God." (St. Luke 6:20) Note, however, that St. Luke puts the Beatitudes in the second person plural. They are addressed directly to the disciples. It is their poverty, not poverty in general, which is declared to be blessed.

The disciples were, in the main, the descendants of a group known as the *hasidim*. This group originated in the faithful Jews who were willing to give up their established position in Babylon, in order to return to Palestine and to set up a new temple and Jewish community, when Cyrus and his successors gave their permission. Only a few Jews returned and the restored community was miserably poor. It survived because its members were willing to sacrifice all worldly considerations in order to serve God. Oppressed by their stronger neighbors, and even by the worldly ambitious who rose from their own ranks, they were the *ani*, the godly poor.

Eventually they were subjected to further trial. Antiochus Epiphanes, the ruler of western Asia, tried to unite the many races in his realm by forcing them all to adopt Greek culture. As this was contrary to the Jewish Law, the faithful *hasidim* resisted to the death. At first it looked as if they would be wiped out, but under the leadership of the Maccabees and helped by events in other parts of the empire, the Jews were able, in the second century B. C., to set up an independent kingdom.

Once the Maccabees were in power, they degenerated rapidly to the level of oriental



MADONNA AND CHILD
By Ugolino da Siena

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

despots. The *hasidim* withdrew their support. Some put their emphasis on the Law and rose to power and position as religious leaders. These were the Pharisees, who by our Lord's Day had succumbed to spiritual pride and the quest for worldly leadership in the field of religion. There remained, however, a faithful remnant, the true *hasidim*, despised by both the political and religious leaders of Israel, who were content to wait in a humble and lowly position for God's redemption of his people. From this group came our Lord's disciples and it was poverty in this sense that He was commending when he said to them, "Blessed be ye poor."

St. Matthew gives the Beatitudes in a general form. If the phrase "in spirit" is an addition, it was a necessary addition in order to bring out our Lord's meaning. For although the Greek word for poor would have the spiritual associations of *ani* for those who knew the Septuagint, it would

have no such meaning for Gentile readers, who were familiar only with its use in ordinary Greek. They would think our Lord had pronounced poverty itself to be a blessing. St. Matthew, therefore, includes the phrase "in spirit," whether or not it was in the sentence as our Lord first spoke it, in order to make sure that poor will be taken in a spiritual, not a material sense.

Are we then to conclude that poverty in spirit has nothing to do with the amount of this world's goods that one possesses, that rich and poor, wealthy and destitute may equally be poor in spirit? To some extent the answer must be, yes. Our Lord himself included among His followers the wealthy Nicodemus and Joseph of Arimathea. Among the saints which the Church has canonized are kings and persons of wealth. Wealth itself is not an absolute barrier. Penury and destitution, on the other hand, often produce a frame of mind hostile to spiritual interests.

Yet we cannot go so far as to dismiss the question of material wealth as being indifferent to salvation. Too many passages in our Lord's teaching warn against the danger of wealth. In St. Luke's form of the Beatitudes, the four that he gives are coupled with four opposite woes, the first of which is, "Woe unto you that are rich! for ye have had your consolation." (St. Luke 6:24) The same thought is repeated in the condemnation of the rich man in the parable of Lazarus, "Son, remember that thou in thy lifetime receivedst thy good things." (St. Luke 16:25) Then there is the parable of the rich man whose ground brought forth plentifully. He prudently stores his possessions and says to himself, "Soul, take thine ease." But God says, "Thou fool, this night thy soul shall be required of thee." (St. Luke 12:16) And the moral is, "So is he that layeth up treasure for himself, and is not rich toward God." Clearly in the mere possession of wealth there is some spiritual danger.

It is in St. Mark 10:24 that we get the clearest statement of the problem. The passage occurs just after the rich young man has asked of Christ what he should do to

inherit eternal life. Our Lord told him that one thing lacking in his case could be overcome by selling all he had and giving the proceeds to the poor. The young man went away grieved. He could not bring himself to part with his possessions. Our Lord's comment is, "How hard it is for them to trust in riches to enter into the kingdom of God."

Trust in riches, then, not mere possession of them, is the opposite to poverty in spirit. But trust in riches is hard to separate from the possession of them. Some souls, it is true, have been able to possess their wealth although they possessed not." (I Cor. 6:3) The vast majority have been possessed by their possessions. They learn to depend on them; they cannot contemplate being deprived of them. Gradually, imperceptibly their possessions become for them an essential ingredient of the good life. They count them necessary to salvation in any form that salvation is acceptable to them. And if a time of crisis comes when they must choose between continued possession and faithfulness to God, they find themselves too dependent on riches to give them up for God. They refuse to take their place among the *amī*, the godly poor, who prefer deprivation and even oppression to infidelity to God. In the mind of the first Evangelist, trust in riches is closely associated with the mere possession of them that he condenses St. Mark's passage so that it reads flatly, "A rich man shall hardly enter into the kingdom of heaven." (St. Matt. 19:23)

We need to be warned today that possession of material wealth can easily pass into that trust in riches which causes unfaithfulness to God, because we live in an exceptionally wealthy civilization. Never have material comforts been so abundant and it is to be feared that we have already come to trust in them far too much. Things which are at best permissible luxuries now are looked upon as necessities. The good life which we are so anxious to defend often turns out to involve the sanctity of material wealth. Whatever happens, that must not be sacrificed, or all we are fighting for will be lost. Still worse, there are many who se-

think that our material wealth is itself the best hope for preserving our way of life. Our material resources and technical knowledge are declared by our leaders to be our chief strength. Our material standard of living is supposed to be the great attraction which will win over the adherents of rival cultures. If this is not trust in riches, what is it?

Trust in riches, dependence on material resources, is the exact opposite of poverty of spirit, which rests upon absolute dependence on God. "No man can serve two masters," (St. Matt. 6:24) Note that the word translated "serve" actually means "be the slave of." It involves the utter dependence of a slave on his master. It is that attitude of dependence on God that leads to the poverty of spirit which our Lord calls blessed. Such dependence is justified. We are God's creatures, dependent for our existence from the moment to second on His continued creative word. We have nothing of our own apart from Him. In spite of that, we have again and again rejected God's will. We are sinners who need His free and undeserved forgiveness. That He offers to us in Christ, but to accept it we must recognize our absolute dependence on Him. We must give up the idea, which has deluded the ungodly rich of all ages, that we can create and maintain for ourselves the good life by depending on material resources. "A horse," cried the Psalmist, "is counted but a vain thing to save a man." (Ps. 33:16) So also, he might add today, is an atom bomb. We must give up the idea, which deluded the Pharisees, that we can save ourselves by our own moral and spiritual efforts. We must humbly recognize that we have nothing of our own except our needs. Then we shall take our place among the *amni* and the *hasidim*. Then we shall be poor in spirit.

We can easily see why this Beatitude stands first. Poverty in spirit is the attitude which starts us on the road to God. As long as we trust in something other than Him, we shall not look to Him for the help we need. We must be emptied of our trust in that which cannot save, in order that we may turn to the Saviour of the world. And out of that act of utter dependence on God,

out of that poverty of spirit, flows all the other attitudes declared blessed in the Beatitudes.

Poverty of spirit is not, however, a negative attitude. The recognition of our absolute need, our need for forgiveness, our need for redemption, our need for grace, our need for spiritual growth, clears the ground, as it were, for the exercise of the virtue of faith. God in Christ has revealed that He is offering us free forgiveness and the hope of glory, if only we will accept them. Our part is to give up our trust in riches, our dependence on ourselves and our own resources, to become so poor in spirit that we look for help nowhere but in Christ. Then, and then only, can we have that childlike faith which enables Him to pick us up in His arms and carry us home to the Father. There is no other way. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (St. Matt. 23:12)

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."



BUST OF THE YOUNG CHRIST
By Giovanni della Robbia

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Widener Collection]

Hope—Natural and Supernatural

BY JAMES O. S. HUNTINGTON, O.H.C.

EVERYBODY is familiar with the triad of virtues—Faith, Hope, and Love. But of the three, hope has had least written or said in regard to it. Just why this is so, is not evident. Faith is an instinctive and necessary attitude in such a world as this. We have to take all sorts of things for granted, and often make a leap in the dark. No problem that arises in the actual living out of one's life can be made a matter of mathematical accuracy. There is always a "plus", an x , an unknown factor. "Probability is the guide of life." And love, in some legitimate sense,—the reaching out beyond oneself to spiritual values,—is again instinctive and essential to moral sanity, and even to mental integrity. But much the same can be said of hope. It "springs eternal in the human breast." It is as normal as faith or love. To see nothing ahead of one save misery and disaster—madness lies that way. A merciful Providence hides the future from us. We cannot *know* that utter failure and ruin await us, and in the face of blackest possibilities we can still assert that "it is the unexpected that happens." Of course that works both ways, and cuts the ground from under "cheap and hasty optimism." But it also leaves no room for utter pessimism. That is a mood from which the mind recoils. It is apt to be induced from the emotional region rather than from the intellectual field, as one definition of a pessimist is "a man who has just spent an hour with a convinced optimist."

Certainly it is in the interest of healthy-mindedness to people the future with hopes rather than with fears. Fear may block the way to possibilities of good that ought to have been welcomed. Victories have been won by hope. The censure, "Those fellows are impossible; they don't know when they are beaten," is the tribute to the efficacy of hope.

Thus we may say of "natural hope" that it is native to man as man, and should be

cherished as any other faculty of one's being.

Yet, as was indicated above, we are not to live in a fool's paradise, or refuse to recognize facts. These are "vain hopes"; there are "lost causes," there are possibilities that become impossible. The awaited opportunity passes unimproved and it is "too late."

It is needless to give illustration of such blighted hopes; we can furnish plenty of instances. Yet we cannot argue back and assert that it were better we had not hoped, or take as our motto "expect nothing and you won't be disappointed."

Rather let us take an instance of a hope that did not fail, and yet was manifestly contingent.

In the civil war between the States northern soldiers were found hung to the branches of trees along a southern turnpike. It was a gratuitous indignity. Word was sent to the authorities of the Confederacy that unless this barbarity ceased, one of the fine old houses in Virginia would be burned to the ground. The brutality continued and, obedient to orders, a young Federal officer with a detachment of soldiers rode up to the door of a beautiful mansion on a large plantation and proceeded to set fire to it. The mistress of the estate (so perfectly described in "John Brown's Body") pleaded for delay. A reprieve of one hour was granted. A negro boy, on the fastest horse in the stable, was sent to the telegraph office with a message to Secretary Seward, an old friend of the southern household, "Spare my house for the sake of my dear father." The hour went by. Not for a moment did the southern woman lose hope or courage. The last of the sixty minutes came. The young officer snapped his watch and opened his lips for the fatal command, when, far down the road was heard the clatter of horse-hoofs in full gallop, and a brown arm was seen waving a yellow envelope. The order was cou-

manded. The noble mansion stands today. Yet it might have been otherwise. The hope was contingent. A few seconds' delay, and hope would have given place to despair.

Let us pass to Supernatural Hope. That requires us to look forward in different fashion, to eliminate all notion of contingency or uncertainty, to look *through* time to eternity. This counters the everyday use of the word "hope." We say, "I hope it will be a pleasant day tomorrow," although we know that the clouds may gather and chill winds blow. It is not easy to free ourselves from such associations. Yet that we must do so we would understand the meaning of Supernatural Hope.

The three virtues—Faith, Hope, Love—all of them theological, or evangelical. That means that their object is God, that they are exercised immediately upon Him. In this respect they differ from the cardinal virtues,—Prudence, Justice, Fortitude, Temperance. Those virtues have to do with the moral integrity of human nature; they do not directly take God into account. A man who does not give place to the existence of an Infinite Intelligence in his scheme of things can be prudent, just, brave, and self-controlled. But the supernatural virtues are impossible for anyone who is not at least a theist. Faith looks up—to God. Hope looks on—to God. Love rests in union—with God. This is readily acknowledged in regard to Faith and Love. It is not quite so evident in regard to Hope. Yet a little reflection will show that this is true. All hope anticipates some good not yet fully possessed. St. Paul states this clearly. "Hope that is seen [hope for something that is already in our grasp and enjoyed by us] is not hope: for what a man seeth why doth he yet hope for?" But God is "the Sum of all Values," the infinite Perfection, the First and only Fair." There is no good to be desired beyond Him, or apart from Him, or in addition to Him. "If I had all creation along with Thee, I shall have no more than if I had only Thee." Hope for that which transcends nature, that which is beyond space and time, that which con-



RETURN FROM EGYPT

By Rubens

(Courtesy of the Metropolitan Museum of Art)

tains all good and is the source of all finite good,—this and this alone is Supernatural Hope. And such hope is set upon that which is not contingent, which is subject to no fortuity or accident, which cannot fail or be destroyed. So the psalmist says, "Thou art my hope, O Lord God," and the prophet declares, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." In such a hope there will be no disappointment. God will always prove infinitely more than we expected. "The Lord is my portion, saith my soul; therefore will I hope in Him."

But if God is the substantive Reality of our hope, then we look on to Him in the accomplishment of His eternal purpose. That is what we mean by the Kingdom of God or the Kingdom of Heaven. The triumph of that kingdom also is assured beyond all peradventure. We are indeed taught to pray daily, and many times a day, "Thy Kingdom come." Yet it is not merely inchoate and temporal. The Kingdom has ever existed in the unchangeableness of the Divine Will.

"Thy Kingdom is an everlasting Kingdom and Thy dominion endureth throughout all ages." The Kingdom has been manifested in space-time in our Incarnate Lord. In Him, the Head of our humanity, the Father's purpose has been perfectly fulfilled. On the Cross, Jesus cried, "It is finished." Jesus Christ is our hope—"Christ in you, the hope of glory." So when the angel brought the tidings of salvation to Mary he said of the Child promised her, "of His Kingdom there shall be no end." Our great Eucharistic Creed outreaches time. "Begotten of His Father before all worlds." That goes back into the abyss of eternity. "Whose Kingdom shall have no end." That outlasts all stars and suns.

This is the "hope" by which, as St. Paul tells us, we are "saved." It is of this hope that the author of the Epistle to the Hebrews is speaking when he says that God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both

sure and steadfast, and which entereth into that within the veil, whither the Forerunner is-for us entered, even Jesus."

We have been granted another year of grace. It is dark with perplexities and foreboding. It is ours as Christians to meet with undaunted courage and unquenchable hope. We are the heirs of an age-long tradition. We go back to a past which has the promise of all the future. To quote from a careful writer: "The hope of the Kingdom was bound up with the religion of Israel, and, in one form or another, it lies at the heart of every religion. Men have always been conscious, however, dimly, of a great end in which all things will at last find their consummation. Without some faith of this kind, religion, and life itself, would have no basis or meaning." The teaching of Jesus found acceptance because He spoke in language understood by the people of His time. "His message has appealed to all men because the hope of the Kingdom, taken in its larger sense, is common to mankind."

Let us banish the word "defeatism" from our vocabulary and live in the power and inspiration of the "blessed hope of everlasting life."



BY THE SEA OF GALILEE

Vacation Tour De Force

BY JOSEPH H. BESSOM, O.H.C.

AS the Prior began to broaden his hints that our northeast territory might well be looked over, I began to prepare for one of those vacation *tours de force* by which our missionaries often challenge the ingenuity of their guardian angels.

Saturday, July 26, Liberia's Independence Day, Dr. Beasley, Fr. Parsell and I went to represent the Mission at the patriotic exercises and festivities at Kolahun. We had places of honor in the parade and at the banquet, and we heard former Bolahun pupils take the lead in speech making.

My companions returned to Bolahun, but I stayed for our religious duties in the government town. Saturday evening I met most of the large group of catechumens in the Bandi section, and celebrated there Sunday morning. At a later hour there was Morning Prayer and Sermon for the official set of the "Community Chapel."

In early afternoon the two carriers and I moved up the unfinished motor road to Koibatamai, a little town of Bandi people backed on to a Loma clan chiefdom. A schoolboy was visiting the town, so I had an interpreter. Although it always rains when I go there, I do enjoy that village shaded by its massive banyan tree. (I have the everlasting honor of being the first person ever to preach there.) The rain was too much to allow an evening gathering, but we met in the morning for prayers and instruction. One of us gets to Koibatamai about every six weeks. When a Sister goes, the townspeople push along a few pegs in their memory work and catechism.

On Monday came a cross country hike of about five hours to Yandemolahun from where so many schoolboys have come and where a Vacation-Vernacular School was in progress. There was a crowd that evening in the palaver house, even though it was leaking badly and the floor was full of puddles. Eleven lanterns were reflected by the water, brilliantly. (These people sell much

coffee over the nearby French boundary and can afford such luxuries.) The literacy teaching followed the religious period until a late hour.

The children's time of instruction was in the morning. I planned a method for this and followed it at subsequent visitations—to celebrate in the largest room of the guest house with the pupils present (but going out for a recess during the Missa Fidelium); to let their lessons go on in my sight and hearing while I take breakfast, prepare a lunch to be eaten while walking; and pack up for the next trek. Thus I could "supervise" a good part of the morning's work.

Leaving after ten, we were on our way out of upper Bandi country and into Loma country. Rain was plentiful but the watercourses were comfortably passable for a man in rubber boots until we reached the sacred brook outside Vezala. We took the motor road, avoiding the town, and stopped a few minutes at the Mission compound. There I was glad to see St. Mark's Hall ready for use for assembly and classes. To be spared long greetings, I again avoided the town and headed for the hammock bridge on the Kaihaa, cutting across wet valleys and through Domity Kova's rice farm. (Later he asked me if I had seen his coffee seedlings. I am used to seeing cotton, okra, and maize on the pale green rice slopes, but not coffee. The rage now is to plant it everywhere. The land is full of straight dead-end paths that can be debt-end rows of *Coffea Liberica* in 1957.)

As I neared the bridge, a rumor was confirmed—the thing was due for renewal that day. Warning cries of "Sai" (death) meant that the jungle "Devil" was presiding over the work and that no uninitiated person might approach. But it was getting late and I had a long walk yet to make, so I countered with shouts of "Makpo" (wait) by which I meant that they should not cut the old bridge, but wait until my harmless self

and party got over. Now, Fr. B. crashing out of the brush, with knife, on belt, cudgel in hand, and gleam in eyes is a sight that would give pause to—well, most anything. The guards changed their expressions to register "Why, just our old friend who wants to stroll through the lodgeroom; of course." Reaching the presence of the Pontifex I was most polite and emptied the contents of my change purse in tribute. This I did gladly because we depend on the Poro Society's bridges (structures midway between Brooklyn Bridge and a spider web.) Also I knew there was not more than twenty-five cents in the purse.

A hard walk over the ridges brought us to hill top Kpakamai barely in time for visits to the clan and town chiefs, and for bath and chop before evening service. This was but fairly well attended. Plainly the clan chief was not lending his aid to things, and the schoolboy conductor of the vacation school was more willing than capable. (At no place did I find my program or instructions being followed carefully for the Hinterlander *will* rearrange things to suit his own ideas.) However, in the morning we found a much better response for the children's part.

Still going east, we left Kpakamai and be-

gan a day's "Trudgery." It was not made easier by poor directions that caused us to lose the trail twice. About six we waded out to the bridge over the swollen Lofa River, and came to our destination an hour later. Duogomai, called "The Horrible Village" by Graham Greene in his early book *Journey Without Maps*, looked uninviting enough in the rain. But a squad of our schoolboys soon surrounded us, and we were soon being comfortably attended to, lodged and fed. But here was one town that would not invite me to preach and which has always had excuses that kept me from a public meeting in the palaver house. Only for that can I call it "horrible." Mr. Greene exaggerates by trade.

In the morning I did use the palaver house for Mass, and attracted a large group of spectators. Later, parents of schoolboys came to pay their respects. But no adult urged me to preach next time. The Lutherans tried literacy and religious work—the town is halfway between Bolahun and their center at Zorzor—but their worker seems to have become discouraged and is reported to have withdrawn to Lawa valley towns to the east.

These schoolboy converts, by the way, are hardly more than a toehold, even if one of them rises above the local tendency to treat Christianity and education rather as private skills to be kept than as public utilities to be shared, his fellow townsmen are not likely to be impressed by religious truth as offered by a stripling.

We dried our things and rested in Duogomai until early afternoon Thursday, then started for Lutuisu with an escort of schoolboys "as far as the first water." Once again a missed road delayed our progress and it took three hours to reach that fascinating village, probably the highest community in Liberia, 2,200 feet up. Its site is a conical hill which overlooks glorious landscapes on every side, especially the Kpandemai range to the west.

The Lutuisu chief gave a cordial welcome. He had been a heliographer on the Davis survey in 1920. The benchmark of the map makers was on the stone close to the usual



BUSH BRIDGE

oma Devil House and to the often-renewed hat of the town's first settler. Ngaima, my porter, began to cook one of the gift chickens while I looked around the high-perched settlement.

The town crier that evening was shouting for God palaver before I finished my post-prandial pipe. The pavilion was jam-packed but they would force in a big chair for my normal accommodation.

The young man in charge of the school had as chief qualification the need of school fees. He did a decent, unimaginative job, holding my typed program in hand as a point of departure. He was constantly interrupted by one Anthony Zizi, a clever high school sophomore who had conducted the school in the two previous summer vacations. Now Zizi was over on the girls' side to lead them encouragingly in falsetto, now back with the males to convoy their reluctant notes with his proper tenor, now suggesting, now correcting. But we had a good time of worship and teaching.

Friday began with a celebration. Teacher Bernard and his super-Man Friday communicated. School was supervised in my usual way, but we left as early as nine for the long hike north to Vonjama.

A long hour down the hills and through deep swamps brought us to the "motor road," a typical piece of Hinterland construction—beautiful level stretch for a hundred yards, then a gap where a culvert or bridge should be. Near the Lofa were huge dugouts that may rot before rubber tires reach the place, or may survive to float a ferry. Not far away a man named Kotu was building a new village. "I'm keeping a place on the hill for your mission," he avowed.

A half day later, about four, we drew near enough to Vonjama to encounter the rare sight of tire impressions in the road. Bridges enable the jeeps to fare an hour south for lumber and other materials.

The booming town pushes out in all directions with large well-plastered houses of the official and mercantile groups. The Swedish Pentecostals, who were beyond the edge of the settlement when I last saw their place, are now rather downtown. These evan-



BOLAHUN BOYS

gelicals are busy with the things needed by any new effort—housing and equipment for their foreign staff and their new girls' school. Their jeep dashed up and down the four roads with the self importance of all who are engaged in putting up buildings. The Mission's, the District Commissioner's, and the hospital compounds will be the show places. The Point Four agent has a show place of another kinds.

The D. C. started big changes when he decided not to pin his hopes on the Liberian road but to tap the French highway system just behind the nearby boundary. Now there are four motor cars, and people make the roundabout but dependable trip to Monrovia in two days, sleeping usually at Ganta. Heavy loads can come in. Vonjama boasts electric lights, refrigerators, zinc roofs, a

cafe, and a huge hospital a-building. This is but twelve hours' walk from our Bolahun. When will it be a drive of ninety minutes?

The Pentecostals have loud, interesting services in the town and in one or two nearby ones. Some day they will be ready to spread further, like us. I am told that the English-speaking element has little to do with them in a religious way, and I hope we can provide Anglican worship some time.

Arriving about five and in the rain, I found it hard to get lodging and wasted some time. However, once provided with a room, I was much consoled by the chicken dinner (Friday abstinence is dispensed in the tropics) by a former Bolahun schoolboy who is now on the Point Four salary schedule.

Although there had not been much opportunity to announce a service, my Saturday morning celebration was attended by almost everyone whom I might expect, including a Christian wife from Kpandemai (visiting her son, Joseph Bombo, St. Phillip's School '43, Dakar-trained technician in trypanosomiasis treatment).

That morning I visited people and buildings. The home-and-office place of the Point Four Agriculturist is striking. It is being equipped with every gadget and convenience (telephone excepted!) to be expected in the home of an American professional man. Will it make Africans jealous when they contrast it with the simple comforts now customary for chiefs, merchants, and missionaries or will it just seem like a Yankee dream house which nobody could hope to equal?

I started the half-day walk to Vezala on the road going west. It seemed as if a schoolboy of ours was greeting me from every new house, the abode of a rising uncle or elder brother.

Putting up at Vezalā was returning to my long-time former outstation. That evening I called on friends in the town whom I had not visited since my return to Africa. Sunday morning came service in the familiar Chapel of the African Martyrs.

Sunday afternoon we went again to stay at Koibatemai. The same schoolboy interpreted for me at evening and morning worship. Since this was the last stop, I felt free



LOMA CHILDREN



BOLAHUN—ST. AGNES' SCHOOL SUNDAY PARADE

be generous with certain remainders of sugar, egg powder, salad oil, and other much appreciated tidbits.

Now it could hardly be expected that a journey of ten days and 120 miles, could be made with no greater inconveniences than rain and some deep wading. The low levels of the saturated terrain can turn into a chain of ponds after a night of steady rain. It did rain that way the last night of the trip. Flooding was certain.

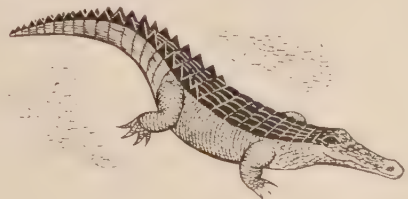
But the cheerful morning sun coaxed the traveler to try his luck. In the town before the crucial valley the word was, "No one can cross the water!" However, I persuaded the carriers to go and look at least at the place. Sure enough, we came around a bend on the descent and saw a yellow pond a quarter mile nearer than the stream's course. In the middle was a submerged bridge that showed a few uprights still in a row. To have debate I went into the tawny water. The loads men protested but followed from habit. As it slowly deepened I had time to wonder thus—

And doth the faring crocodile
Ascend up this, our local Nile,
And 'neath these yellow waves abide
In mood to munch my tender hide?*

* The Kaihaa River and tributaries have crocodiles, but they do not bother human beings. Men do not kill them, either, in the kind of mutual understanding.

The bridge gave footing over the actual stream but the water seemed quite deep beyond. Could the boxes get across without a float-and-soak. Wading ahead most carefully, I found a chin-deep route and we were soon over. Then we felt quite proud at having done what was supposed to be impossible.

Nearer Bolahun we came to another water barrier. This time it meant a swim and the carriers were unanimous that they did not know how to do that. (This art is lost at will, I find.) I wanted to get home, there was nothing worth eating in the box anyway, what should I do? At this dull moment along came schoolboy Benjamin Karmo, quite willing to try the passage. I let the bearers wait behind for lower water. My knapsack and clothes made a bundle wrapped about with my plastic raincoat. The parcel floated dry like a green bubble. Benjamin managed to take himself and my boots over. Not many miles and I was home in Bolahun, thank God and the Guardians!



A Letter To Father Krone's Mother

Holy Cross Mission
Kailahun, Sierra Leone
October 29, 1952.

My dear Mrs. Krone:

Although it is now late, I want to begin a letter to you to tell you of our great sorrow and to express keenest sympathy for you in the crushing blow that my letter must inflict. Two crowded services already, and the multitude of mourners that have been coming for hours and will be coming all night show what a place Arnold had won in these ten months of his great work here. While teaching his class so that he might sleep, word was sent to me that his sleep had become eternal, and that I should go and choose a place for his burial. I dismissed the terrified class and went to our graveyard to pick a site close to the grave of our first and last departed Father, old Father Allen. Returning to the monastery on the top of the hill, I found the entrance crowded with utterly silent and sad students and townspeople, and they have been coming ever since. I had the privilege of dressing him in the habit of a Companion of the Order of the Holy Cross. On his feet—blessed feet that had done so many kind errands for God among men—I put the beaded moccasins he liked and had brought here. Even if they showed, it would not seem strange that way out here. Then we took him to the chapel and the mourners began their very sincere and quiet visits to the place where he rests under the black and white pall.

The son you gave to God's service had spent the weekend, Friday through Monday, on the difficult patrol to our farthest outstation, with much rain and swollen streams to contend with. He seemed tired on Monday and went to bed early. Tuesday he celebrated at the Sisters' Chapel and they said they thought he was having a stroke—his speech thick and actions uncertain. But he went through with the service and came up here for breakfast. He looked quite all right and scoffed merrily at the idea of anything like a stroke. He did his usual work—

in the hospital because of the doctor's absence, in the school, and for various people who asked his attention at other times. Just before six he brought me some kerosene, instead of letting me go for it, in just his usual kind way. I left for a preaching job in a nearby town so that was our last encounter. When I got back he had gone to bed. That evening, when Fr. Parsell had spoken to him, he had said, "I have left the light for Fr. Bessom." By this, I suppose he meant that he had left a table lamp for me to eat by, so that I should have a more convenient illumination than that of my small lantern. That was their last encounter. Arnold did not get up, and his alarm clock ran down ringing. Anyone of us has the right not to get up if so inclined, so it seemed quite all right, unusual as it was for him not to rise with the others. I was surprised that he did not get up for breakfast but it seemed good that he should be taking so long a sleep. When we looked in from time to time, he was still sleeping and in the same position, on the left side.

Today, in our calendar, is the day of the Martyrs of Uganda, young converts of the first missionaries there and of our Church. It is a holy day on which to be taken, and taken in harness. He never spared himself. He gave of his strength and skill freely and gladly, graciously, cheerfully. "In a short time he fulfilled a long time." (Wisdom of Solomon, IV, 3). Your son seemed to be thoroughly satisfied and pleased with this country and work from the moment he got here. He worked so hard that he got more done and—what is very important—gave such a good example of Christian kindness, that we may consider his time here to have been longer than from January 6. I do not see how he could have continued at such a pace, and he was not one to take advice that seemed to make life easier for him. Largely he wore himself out. I wish he had taken things easier beside those times when he relaxed and chatted with us. But if he

(Continued on page 30)



The Adoration Of The Magi

The painting reproduced above, besides being a masterpiece of religious art is also a family picture, for in it are several of the famous Medicis. It was commissioned by the head of the family, Piero, as a thanksgiving offering for his deliverance from a plot against his life. Botticelli finished the painting about 1467.

The three Magi are Cosimo, Piero, and Giovanni di Medici. Cosimo, the first of the family to be established as hereditary ruler of Florence, is the old king seen kneeling at the feet of the Christ Child. At the time the painting was executed he had been dead three years. His elder son Piero, and successor, is seen kneeling fore center with his back to us. His head is turned to the right, so that his bald forehead identifies him. Giovanni, his younger brother (then dead) stands to the right, dressed in dark robes, his head covered with thick black locks is bowed. Lorenzo, later called the magnificent, elder son of Piero, is seen standing at the left. A youth of seventeen, he

holds a sword with both hands clasped on the hilt. The attitude of the youth is an allegorical representation of the part he played in saving his father's life in the conspiracy of 1466. Piero was ill at Careggi, but when he was informed of the plot against his life, he ordered that he be taken back to Florence in a litter. On the way he narrowly escaped capture by a band of insurgents. Lorenzo at the time displayed great resource and coolness. He kept the attention of the would-be captors and sent word back to his father to go to the city by another road, thus averting the disaster and making it possible for his father to reach Florence and collect troops and disarm the plotters. This deed is represented by the vigilant attitude of the youth, as with drawn sword, he watches his father.

The younger son of Piero, Giuliano, kneels to the right of his father, and is identified by his light dress. Tradition says the figure dressed in a toga-like garment, standing at the extreme right and facing us, is the artist himself, Sandro Botticelli.

For Soldiers and Shut-Ins

BY ALAN WHITEMORE, O.H.C.

SOME folks will consider this article dangerous and they will be right. The truth is always dangerous. Only a dead horse cannot bite. The real point of the article is that God is generous and tender and loving. For that very reason God will not force men to respond to His love. But, if we do not respond, if we try to take a mean advantage of His generosity, we are playing with fire. We are in danger of committing moral and spiritual suicide. However, dangerous though the truth is, the truth must be told.

You may be quite sure that this does present the truth about a certain subject connected with the sacraments, because everything we say will be supported by quotations from outstanding Catholic theologians; notably the prince of them all, St. Thomas Aquinas. (Incidentally, in this as in so many subjects, he himself frequently refers to St. Augustine.) We shall not interrupt our many quotations by stopping to give chapter and verse. Instead, for those who want to pursue the matter further we shall present all the references in a postscript. Please note that there is one exception to the claim just made—one passage which we think is sound but for which in some particulars we are without explicit authority. We shall not forget to warn you when we get there.

"If a man goes to church to make his communion but finds that, perhaps because the priest is ill, the door is locked and there will be no Mass, he nevertheless receives the grace that he would have received through his communion." That sentence is the seed from which this article grew. Two of the priests here at Holy Cross are reasonably sure that St. Thomas makes a statement to that effect. Though we have failed to locate it in just that form, our search revealed a wealth of vigorous teaching about the efficacy of spiritual communion which completely supports it. That teaching is so inspiring and of such practical importance

(primarily to invalids but, under certain qualifications, to the rest of us as well) that we now pass it on to you. When the time comes we shall point out plainly the possibility of its abuse; though your own heart and head will do so better.

Pohle-Preuss, in agreement with St. Thomas, says that spiritual communion "consists in a mere desire to receive the Holy Eucharist." The gentleman whom we left at the locked door of the church had made a spiritual communion, though perhaps he did not know it. For he had come desiring to receive the Holy Eucharist. Ordinarily, however, we apply the term "spiritual communion" to an explicit act wherein we picture the Blessed Sacrament in our imagination and, in some simple devotions, express our desire to receive it. We shall suggest some such devotions at the close.

For the results of spiritual communion we now turn to the authorities, beginning with excerpts from the third part of St. Thomas's *Summa Theologica*. We select only four out of a great store of appropriate quotations.

"... before actual reception of this sacrament [the Eucharist] a man can obtain salvation through the desire of receiving it, just as he can before Baptism through the desire of Baptism."

"... one can be changed into Christ, and be incorporated in Him by mental desire."

"... the effect of the sacrament can be secured by every man if he receive it in desire, though not in reality."

"... one may eat Christ spiritually, and He is under the sacramental species, inasmuch as a man believes in Christ, while desiring to eat this sacrament; and this is not merely to eat Christ spiritually, but likewise to eat this sacrament."

That St. Thomas was in line with the Church's common doctrine on this subject is manifested in the following statement by the great English (and Anglican) theologian

erwell Stone. In a study of the entire corpus of Eucharistic teaching in the Western Church from the 6th to the 15th centuries, he notes the constant emphasis "on the possibility of Spiritual Communion for those who desire to receive the body of Christ sacramentally and are unable to do so." And he says that "the mediaeval teachers had explained that by means of Spiritual Communion those who were hindered from actual Communion might receive the *body of Christ*." We have underlined one of the words in order to bring out the full force of the Church's teaching; which Dr. Stone further emphasises as follows:

"... mediaeval office books directed the priest to say to a sick man who was unable to receive Communion, 'Brother, in this case real faith is sufficient for thee, and good intention; only believe and thou hast eaten.'" (N.B., The clause "believe and thou hast eaten" is from St. Augustine.)

To bring the date a little nearer to us, we quote the Roman Catholic Bishop Hedley's observation that:

"... the Council of Trent speaks as if, by a spiritual Communion, the soul partook of the 'fruit and advantages' of the Blessed Sacrament itself."

Our own Doctor Barry, of the American Church, after explaining that spiritual communion cannot be resorted to effectively "in spiritual sloth as an alternative" continues: "We have the constant teaching of the Church that in all cases of legitimate hindrances the gift that we may not receive through the normal channels will nevertheless be bestowed by the mercy and love of God... our Lord will not in any case deprive us of a sacramental gift in cases where the failure to receive the Sacrament is not due to carelessness or sloth, but to legitimate hindrances."

For the *official* teaching of our own Communion refer to the rubric at the end of the office for the Communion of the Sick, which you will find on page 323 of your prayer Book. It reads as follows:

"But if a man, either by reason of extremity of sickness, or for want of warn-



ing in due time to the Minister, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

What could be plainer than this teaching? What could bring greater joy or comfort to sick people; or to people who are compelled to live far removed from a Church or where, at least, Mass is infrequent; or, again, to the thousands of young people now serving with our armed forces—in Germany, on the sea, in Korea? It is for these special, but numerous, groups that this article is primarily intended; to tell them that they need not feel cut off from God or from the riches of His grace; that they may seek and find it abundantly just where they are, in their sickbeds, or ships, or trenches.

It is significant that the above quotations are taken from books or portions of books especially dedicated to teaching the need and the sublimity of the actual Sacrament of the Altar. Yet no Quaker nor other non-believer in the sacraments could speak more emphatically of God's power to impart grace to human hearts directly. As St. Thomas puts it, that power "is not tied to visible sacraments" but "sanctifies man inwardly." There is nothing anomalous or contradictory in

this. Only non-Catholics or half-instructed Catholics suppose that orthodoxy is narrowly rigid. The more one studies the great doctors and theologians of the Church the more one is impressed with their emphasis on the all-embracing tenderness of God, which extends far beyond the visible boundaries of the Church and, indeed, of Christendom. True, God's claims on the soul are absolute and uncompromising, but orthodox theology teaches that God gives the power to fulfill those claims to every man on earth who is willing to use it—whatever that man's past or present circumstances.

In general, one may summarize theology's two fold position as follows:

1. The sacraments were instituted by Christ Himself, to be channels of grace to his disciples. Anyone who understands the Church's teaching about them—and recognizes its truth—neglects them at his peril.

2. To those who do not possess such understanding, however, or who possessing it are prevented by circumstances from receiving the sacraments, God grants the same grace in other ways.*

After St. Thomas has developed the thesis that the hungry soul can receive the effects of the sacrament by spiritual eating only, he is forced to face the very natural objection that "... sacramental eating would be to no purpose, if the spiritual eating could be had without it." In other words, if one can obtain the same grace in his own room why bother to go to church for it?

The immediate answer of St. Thomas is that "sacramental eating is not without avail, because the actual receiving of the sacrament produces more fully the effect of the sacrament." Other theologians agree with this; so we may safely assume that it is true as far as it goes. We know that, for one thing, God gives us grace according to our capacity to receive it. All else being equal, our receptivity is apt to be increased when we worship and receive along with our brethren; when we do so in devotional surroundings; when we have made the extra

effort to be present at Mass; and when we experience physical contact with the Most Holy Sacrament. However, things are not very often "equal." What may be lacking then, in one's outward surroundings may be more than made up for by earnestness of desire on the part of the soldier or the sick person. So let us proceed to St. Thomas' other answers.

One of them is so neat that it makes us chuckle. He suggests, in effect, that the question why we may not confine ourselves to spiritual communion when actual communion is attainable is nonsensical. For, if we really want to receive the sacrament, we naturally shall do so when opportunity offers. Whereas, if we do *not* want to receive the sacrament, spiritual communion (consisting as it does in that very desire) is impossible.

But St. Thomas comes to the great reason when he declares that "a man is bound to receive the sacrament . . . by virtue of our Lord's command." (For Jesus said, "*THIS, in remembrance of Me.*")

The whole economy of redemption is based on the death and resurrection of Christ and upon our incorporation into Him through the sacraments. Although, as we have said, God in His mercy bestows the fruits of His Passion in other ways on those who know nothing of Christ and His sacraments (those of them who, if they did know, would gladly avail themselves of the ordinary means of grace) this does not dispense us *who do know* from fulfilling His purpose by using them. It is precisely here that the danger of this article lies. Let us beware of trying to take advantage of God's generosity by thinking to substitute spiritual for actual communion at times when we are bound to be at Mass. In that case, far from being a blessed thing, our attempt at spiritual communion would be akin to sacrilege.

By this time we should be in a position to formulate some practical rules of conduct. We cannot claim explicit authority for them in every particular. (We warned you that there would be one such passage in this article. Here it is.) But we think you will agree that our rules follow, reasonably, from the quotations already given.

* Cf. Pohle-Preuss's statement: "The majority [of theologians] hold that the sanctifying grace conferred by a Sacrament is of the same order and quality as that obtained by prayer. . . ."

On Sundays and on other days when is bound, either by the Church's general precepts or by one's personal rule, to attend Mass, spiritual communion may not be used as an alternative. At such times, unless we are prevented by illness or some other legitimate cause, it is a sin not to assist at Mass; and, presumably, the sin would be enhanced rather than mitigated by attempting to substitute any other procedure. In general, never use spiritual communion as an *excuse* for not actually receiving the sacrament.

On all days when there is no obligation, public or private, to attend Mass and on any day when one attends without receiving one may rightly make a spiritual communion. Indeed, there is every reason to include this as a regular part of our morning devotions, when not actually communing. Though we might receive "more fully the effect of the sacrament" by actual communion, we nevertheless do receive, in that way, the "fruit and advantages" of the sacrament. On such days, far from trying to evade an obligation, we are making an acceptable offering to God.

But this article is primarily intended for a third class of people; namely, those who are unable to make an actual communion and would certainly do so if they could, but who are prevented by circumstances beyond their control. Perhaps they are sick. Perhaps they are on a ship or a train. Perhaps, whether soldiers or civilians, they live (and not do otherwise) in places where Mass is infrequent. Or, again, they may be limited to certain days for communion, either by their own rule drawn up in consultation with their director or—as in the case of many laymen and women in Religious Communities—by the rule of their order. For such people there is no danger of taking an unfair advantage of God's generosity. Rather, they should gratefully remember the Church's age-old teaching about the efficacy of spiritual communion and that "in all cases of legitimate hindrances the gift that we may not receive through the normal channels will nevertheless be bestowed by the mercy and grace of God." We feel that, in such cases,



FRENCH PRIMITIVE MADONNA

there will be no diminution of the the grace of communion, provided it is sought with genuine contrition and devotion.

It remains only to consider the method. There is no fixed method. Remember that, strictly speaking, spiritual communion "consists in a mere desire to receive the Holy Eucharist." In other words we, like the man at the locked church door, may be making our communion already, without knowing it.

However, it is better to be more explicit. We shall do well to unite ourselves, in spirit, to worshippers before some altar where the Holy Sacrifice is being offered. At every moment there are such places somewhere in the world. Or we may recall some much-loved church or chapel where we know that the Blessed Sacrament reposes in the tabernacle. In either case, picture to yourself the circular white Host. Adore our Lord in it. Tell Him that you are sorry for your sins. Ask His forgiveness and the power to do better. Perhaps you will offer the communion which you are about to make for certain loved ones—or for your enemies. Then invite your Saviour to come into your heart. Thank and adore Him there.

If you have a more or less permanent dwelling with a room of your own, even if it is in a hotel or a boarding house far from home, you may want to reserve a corner of it as a shrine. If at home you could have

a prayer desk. Elsewhere you could use a small table or cover a trunk with a cloth. Hang a crucifix or holy picture over it. For a sailor, this would not be exactly convenient! Never mind. It is not essential.

As for the form, some people who have the time like to read the whole service of Holy Communion; imagining a priest saying the Prayer of Consecration; and, when they come to the moment for their spiritual communion, using these words: "The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life; the Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life."

Here is a much shorter form which is appropriate:

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

Our Father:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name through Christ our Lord. Amen.

O gracious and merciful God, I desire to present to Thee the offering of a broken and contrite heart. I grieve that I have ever offended Thee who are so good. Forgive me for Jesus' sake, and by the grace of Thy most loving pardon strengthen me that I may never again offend Thee. Through Jesus Christ our Lord. Amen.



Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only and my soul shall be healed (3 times) Come, Lord Jesus, dwell in Thy servant in the fulness of Thy strength, in the perfection of Thy way, and in the holiness of Thy Spirit, and rule over every hostile power in the might of Thy Spirit, and to the glory of the Father. Amen.

In union, dear Lord, with the faithful at every altar of the Church where Thy blessed Body and Blood are being offered to the Father, I desire to offer to Thee praise and thanksgiving. I believe that Thou art truly present in the Holy Sacrament. And since I cannot at this time receive Thee sacramentally, I beseech Thee to come spiritually into my soul. Unite myself unto Thee, and embrace Thyself with all the affections of my heart. Let me never be separated from Thee. Let me live and die in Thy love. Amen.

O come to my heart Lord Jesus; there is room in my heart for Thee.

May the Body and Blood of our Lord Jesus preserve my body and soul unto everlasting life. Amen.

Blessed, praised and adored be Jesus Christ on his throne of glory in heaven and in the Most Holy Sacrament of the Altar.

You may prefer to make your own form. This might well include, as a short "Epistle" the 20th verse of the 3rd chapter of Revelation; and for "Gospel" the 5th verse of the 15th chapter of St. John. You may make either shorter or longer than the form I have given above, but it is always well to include an act of contrition.

Whether long or short, a spiritual communion should be made with the same earnest solemnity with which you would receive the actual Eucharist itself.

The following references are in the order in which each author appears in the text above:

Pohle-Preuss, *The Sacraments*; Vol. II, p. 267; Vol. I, p. 2.
St. Thomas Aquinas, *Summa Theologica* (Eng. Trans. by Thos. Baker, 1914) Part III; Q. 73, Art. 3 (2 quot'ns); Q. 80, Art. 1; Q. 80, Art. 2; Q. 68, Art. 2; Q. 80, Art. 1 (2 quot'ns); Q. 80, Art. II (2 quot'ns).

Darwell Stone, *A History of the Doctrine of the Holy Eucharist*; Vol. I, p. 397; p. 372 (2 quot'ns).

St. Augustine, *On St. John's Gospel*; xxv, 12.

J. C. Hedley, *The Holy Eucharist*; p. 111.

J. G. H. Barry, *The Holy Eucharist*; pp. 182, 3.

What Happens When We Die

Closing lesson of our series for children.

Properties needed: a large and attractive apple with a worm-hole, a flower-pot or cup or bowl or other vessel made of pottery or earthenware, a green branch small enough to bend and loop, a dry branch that will easily break, a musical instrument, a purple stole, an empty pyx for carrying the Blessed Sacrament to the sick, a stock for carrying oil to anoint the sick.

Opening prayers: Our Father, Prayer to Find Out our Sins, Prayer of Contrition.

Review of memorized answers: When does our Lord's life come into us? Are all baptized people good? After Baptism what do we need? In the Communion Service (Eucharist, Mass) what do we offer to the Father? How does God forgive us first? After Baptism how does God forgive us? What is Absolution?

"Game" review: What is the difference between first aid and having the doctor? Which is important? (both!) Which is the prayer of Contrition like? But how can a man forgive people's sins? Where is that in the Bible? in the Prayer Book? What day was it when Jesus told His disciples to do that? When does He tell them today? Why did Jesus mention "retaining" some people's sins? How can a priest know whether you are sorry? How many sins should we confess? What about the sins we just *can't* confess? But what will people think when they hear what I have done? When *would* it be right for the priest to tell on me? (absolutely never!) If you were a priest, and somebody came and confessed that he had stolen things, what would you ask him to do? and if he refused? What would you ask him to do if he hated somebody? if he was going with a bad gang?

New lesson: Who will be with God in heaven? Good people? But how many good people *are* there—I mean, perfectly, all-the-way-through good? Yes, lots who are trying to be good, but how many are succeeding? How many who don't have any faults at all? No, even the best people are like this

apple—almost perfect, but with one spot where it's starting to go bad. What will God do with people like that? Then what is the right answer to "Who will be with God in heaven? *The sinners whom God forgives will be with Him in heaven.* Who . . . ?

When must we ask God to forgive us? Does it ever get to be too late? Who has done ceramics? How do you make a pot (cup, bowl) like this? And if you make a mistake and it's the wrong shape? How many times can you start over? Very well, will you start this one over for me? Too late now? Why? Does that give you a hint about God changing us? He can change us again and again and again *until . . . until* when? Yes, when we die our character hardens like the clay in the oven: you can break it, but not make it a different shape.

Who can think of something else that is soft at first, but afterwards it "sets?" After the cement has set, how can you make it a different shape? And when do *we* set?

This green branch—see how easily it bends—I could almost tie a knot with it. But if I bend this other (dead) branch? Why can't we bend it? When do our characters get stiff like that?

Does anybody have a dog that can do tricks? When did he learn to do them? When is it easiest for *us* to learn things? What happens as we get older? What happens when we die? So the time to ask God to forgive us and make us better is . . . ? Our second answer then, is: *We must ask for God's forgiveness before we die.* When must we ask for God's forgiveness? Who will be with God in heaven? When must we ask for God's forgiveness?

If I knew I was going to die, what Sacraments would I want? (If necessary, look again at the Prayer Book, beginning at p. 273.) I was baptized and confirmed long ago. Marriage, for a person who is dying? Visitation of the sick—we're getting warmer, but what *sacraments* does it mention? (If necessary, look again, carefully, on p. 313.) What about p. 320? p. 321? Of

these three, which would naturally come first? (Penance) It is the custom for Unction to come last. So our third answer is, *When we come to die we shall want Absolution,* Communion, and Unction.* When we come to die, what shall we want? When must we ask for God's forgiveness? When we come to die, what shall we want?

What will the priest need in order to give those three sacraments? (Stole, pyx, stock.)

Who knows what Jesus said just before He died? Who could find it in Saint Luke? (If necessary supply the chapter number —23.) Shall we learn that for a prayer at bedtime? Who knows where Jesus learned it? (Have them look at Psalm 31.)

Who knows another psalm about not being afraid to die because God is with us?

*"Penance," ordinarily a prayer, which he asks us to say as an additional proof that we are really sorry. Explain this orally. Don't copy it on the homework paper.

(If no one knows, start them hunting Psalm 20. When they reach 23 ask what picture it makes in their minds.) Who has seen a picture of that? Who is the Shepherd? Where is He walking, in front or behind? Who can guess what "waters of comfort" mean? (better look it up yourself first!) "convert?" "for His Name's sake?" What is the picture in verse 4? What "rod" and "staff" did Jesus carry for us? What table does He prepare? Who knows what oil was used in those days? (medicine somewhat as we use ointment or salve.) This is almost everybody's favorite psalm. How about learning it by heart for your homework?

Let's say it together first for our closing prayer.

Who knows a hymn based on this psalm? (If it is practical to sing it then and there it makes an appropriate closing.)



Five Minute Sermon

BY A. APPLETON PACKARD, O.H.C.

"Where there is no vision, the people perish (or cast off restraint)."

—Proverbs 29:18.

[I]N the last World War, North Africa was a scene of wide interest as the starting-point for the Southern invasion of Europe. Go back hundreds of years to the early days of the fourth and fifth centuries in that same area. Famous saints—Cyprian, Monica, Augustine (our O.H.C. patron) flourished there. That was a great, mighty, and powerful Church spread throughout all northern Africa. Today it is true that, by and large, "the sands of the desert grow cold" where that Church stood. It is no more. Its strength is gone, its numbers few and weak. Why? As Edwin L. Smith writes in "The Golden Stool," "it was never a truly indigenous Church." There was no MISSIONARY VISION, which is our topic now. The North African Church had become introvert rather than extrovert: self-concerned, self-contained, self-contented.

Yet we dare never forget that the birth of the Christ Child was proclaimed primarily by those Gentiles, Wise Men, who, in the Epiphany or "showing forth" of Jesus not only to His Chosen People, the Jews, led all men everywhere to seek after Him and find Him." The Star they saw; its light they perceived; its brightness they obeyed; its glorious vision they dared to follow. They went back to their unknown Eastern lands, the first missionaries of the new Christian Gospel, primary herald of the world-embracing Evangel. We, too, must see that MISSIONARY VISION—each and every one of us—or the fate of North Africa will overtake us also.

Informing Vision.

Read, hear, and learn of both far and near horizons. In your own parish, *you* are to be a missionary: one who is sent on an errand of announcement of glad tidings. *You yourself* are to bring others, like An-

drew bringing his brother Peter, to the very presence of the Master. Remember Bishop Phillips Brooks' recipe for the revival of a bankrupt parish: "Take up a collection for foreign missions." What do you *know* about our Church's mission work in your Parish, Diocese, Province, National Church, or in the Anglican Communion throughout the whole earth? *Read* your parish magazine; the Diocesan magazine; "Forth" or other Church papers. Be informed. Know your Christian responsibility for the Church's Cause at home as well as abroad. "Knowledge is power." Shall it be said of us by future generations (I Samuel 3:1): "And the word of Jehovah was precious (rare) in those days; there was no frequent (widely-spread) vision?"

Intelligent Vision.

Use your brains, intelligence, mind. Weigh the truth against inadequacies and falsehoods. It is the glory of this English-speaking part of the Catholic Church that its leaders have many of them been mental giants. Make full use of your minds in apprehending, grasping, studying the absolute, *final* truth of our holy religion. Undertake even a slight study of comparative religions. Look at them and see why we must and should supplant them. See and appraise at home such heresies as Jehovah's Witnesses and Christian Science, and the insufficiencies and weaknesses of Protestantism. Look abroad at the Mohammedan hold of power in the East; Buddhism and the rest. Study the newer form of State worship in Marxism and the resuscitated paganism of Naziism. Where they are incomplete, we are complete. Where they are dark, we have Light. Where they are perversions, we hold the potentialities for conversion to God in Christ. BUT, do we have half their zeal, energy, drive? Terrible fears and woeful lack of knowledge hold down West African natives. To them and to every one you and I are sent by Our Divine Lord to bring them home to Himself. For if I, like the dog in the man-

ger, clutch to myself alone any Christianity I may possess, then it is no longer Christianity, but blatant, blasting, egocentric superstitious magic—something I am convinced will waft ME to heaven; and I'll wake up some day to find myself in Hell, which is the heart of aloneness.

Inspiring Vision.

I beg you, then, to catch a glimpse of "the deep things of God." Be inspired this Epiphanytide by the Holy Spirit in action, He who was "breathed into" us at Baptism and Confirmation especially, not a selfish possession but one to be shared. Christianity is the religion of youth, of youthful spiritual vigor, of the young Christ and His Apostles. Ponce de Leon sought in what is now Florida for the fountain of youth. He needn't

have gone so far from home. Ever-young spiritual vision and energy springs everlastingly from the inexhaustible riches of Christ. Acts 2:17: "And your young men shall see visions, And your old men shall dream dreams." We are *compelled* by the Father's loving, powerful inspiration brought to us through His only Son in the might of the Holy Ghost to DO something about this God and Church and religion of ours: to pray, to give, to offer personal service.

Three aspects of missionary vision! Remember the Church of North Africa. Let its fate not be repeated in North America. The Wise Men are to ride again, wise this time not with the wisdom of book learning but carrying forth adoration of the Christ Child to all the world.

WEEK OF PRAYER

For the Unity of All Christians

January 18-25

Daily Subjects of Prayer

(Father Couturier's scheme)

Jan.

- 18 The unity of all Christians; penitence for our divisions
- 19 Sanctification of the Roman Catholics
- 20 Sanctification of the Orthodox
- 21 Sanctification of the Anglicans
- 22 Sanctification of the Protestants
- 23 Sanctification of the Jews
- 24 Sanctification of the Christian laity, in contact with the non-Christian world
- 25 The unity of all mankind in the love and the truth of Christ

Psalms for Use Each Day

Jan.

- 18: psalm 102
- 19: psalm 132
- 20: psalm 74
- 21: psalm 80

Jan.

- 22: psalm 122
- 23: psalm 22
- 24: psalm 24
- 25: psalm 72

Our Father Which Art in Heaven

O God, who art the one God and Father of all, whose blessed Son accepted death that he might gather together in one thy children that are scattered abroad: have mercy upon us thy children, and unite us all in him.

Hallowed Be Thy Name

Thou who only art the Lord, whose Name is the only Name; have mercy upon us who are called by the holy Name of thy Son, and unite us more and more in him.

Thy Kingdom Come

O King of righteousness and peace: gather us together more and more into the Kingdom of thy Son, and unite us both visibly and invisibly in him.

Thy Will Be Done, in Earth As in Heaven

Thou who hast revealed to us the mystery of thy will, that it is to reunite all things in Christ, both in heaven and on earth: make us, O Lord, to be conformed to thy holy will, and unite us all in him.

Give Us This Day Our Daily Bread

Thou who feedest us with the living

Current Appointments

Father Superior is at Santa Barbara, and as yet we have not heard whether the winter season in southern California is affording the usual beautiful weather or the unusual rain which always seems to be his luck to have as an advertisement that this region is not quite the paradisiacal clime we are given to believe. At home the community has been busy with the work of the new year and getting ready for an unusually heavy Lenten schedule.

Father Kroll will be able to get away from his duties as assistant superior and novice master to speak to the Laymen's Union of Philadelphia, Pennsylvania, on January 6, Epiphany. He will also give talks on the Liberatorian Mission in the same city early in Feb-

ruary at Saint Mary's Church and again to the Laymen's Union.

Father Hawkins will continue his work with the Community of Saint Mary, giving a retreat at the Bayside house on January 21.

Father Bicknell will have a return engagement to preach at Saint Mary's Chapel, Mount Calvary Church, Baltimore, Maryland, on Sunday, January 11.

Father Packard will conduct retreats in Albany from January 29-31.

Father Gunn will conduct a retreat at the House of the Redeemer, New York City, January 9-11. Later in the month he will visit his mother in Richmond, Virginia, and then go to Texas for four missions, the first at Saint Paul's Church, Navasota, January 25-30.

Bread from heaven, grant that all we who partake of this Bread may know ourselves to be one body in him.

Forgive Us Our Trespases, As We forgive

Thou from whom our Saviour sought forgiveness for those who were nailing his body to the cross, forgive us for all that we have done to rend the unity of the Church which is thy body, and grant that in forgiving one another we may be more and more united in him.

Lead Us Not Into Temptation

Thou whose blessed Son was tempted that he might win for us the victory over our sin; give us now grace to live with thee in thy Church, amid all conflicts both outward and inward, and never to lose the unity which is in him.

But Deliver Us From Evil

from the enemy and the calumniator,
from envy and jealousy,
from injustice and unhappiness,
from heresy and schism,
from argument and disagreement,
from arrogant pride,
from over-confidence in our own understanding

from giving and taking offence
from all that can trouble thy Church
and damage its unity in Christ,
O most merciful Father, deliver and
preserve thy children for ever.

Come, Holy Ghost, fill the hearts of thy faithful people, and kindle in them the fire of thy love: who through diversity of tongues dost gather together thine elect into the unity of faith, alleluia, alleluia, alleluia.

V. Behold, O Lord, and visit this vine
R. Which thy right hand hath planted.

Let us pray

O God, who hast united the diversity of nations in the confession of thy Name: grant that all they who are regenerated in the font of baptism may agree in unity of faith and godliness of living.

Pour forth upon us, O Lord, the Spirit of thy love: that as thou hast filled us with one heavenly food, so of thy goodness thou wouldest make us to be of one heart and mind; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God world without end. Amen.

Notes

Father Superior was busy as usual. His position as head of the community keeps him travelling a great deal of the time. On Monday, December 1, he received the life vows of Father Gill, O.H.C., and on the tenth ordained Herbert Bicknell, O.H.C., to the priesthood, acting for the Bishop of New York. The next morning in the midst of a torrential rain, our superior set off for his annual visitation to Saint Andrew's School and the monastery in Tennessee. He wanted to get back to his old station before the boys left for their long Christmas vacation. Bishop Campbell spent Christmas at Saint Michael's Monastery and then at the beginning of the new year went out to Santa Barbara, California, to make his month's visitation at that house.

Father Hawkins has been taking the duties of Father Superior with the monthly visitations to the houses of the Community of Saint Mary in the New York area. On returning in the middle of December from one visitation, he stopped off at Saint Mary's Church, Cold Spring, to preach on Sunday.

Father Packard ever busy with appointments and the work as director of the Confraternity of the Love of God, gave a school of prayer at Christ Church, West Haven, Connecticut. When at home he worked on



HOLY CROSS IN WINTER

the archives of the community, getting the valuable material relative to our history into order, at the same time making a heroic effort not to disturb the afternoon slumber of the occupant of the cell next door, Father Harrison. Father Packard was the conductor of the regular day's retreat for the whole community which is given as a preparation for Christmas.

Father Bicknell returned from his children's mission at Grace Church, Newark, New Jersey, in time to prepare for his ordination which took place before a large congregation in Saint Augustine's Chapel. At this time the Reverend Rhys Williams of New Canaan, Connecticut, instructor at General Theological Seminary and a priest associate of the Order preached the sermon which was so excellent that we hope to publish some time in the future in this magazine.

Brother Sydney left early in December for a grand mission tour of the Diocese of Missouri. On December 3 he spoke to the Woman's Guild at the Church of the Holy Apostles, Saint Louis, and in the evening at Saint John's Church met with the Sunday School teachers of the city and gave them a talk on how to present missions for young people. On the fifth he was present in Hannibal, famous as the birthplace of Mark Twain and Father Harrison. Here at Trinity Church, Brother had the double duty of playing the organ and preaching at Evening song. Later that evening he went to Pamyra and gave a talk on the work of the Liberian Mission. Sunday, December 10, found him back in the Saint Louis neighborhood.

A Letter To Father Krone's Mother

(Continued from page 18)

had the disposition to that kind of death, cannot regret that he labored so hard and well before the night came. These expressions of love for him are amazing when you think that he was among the people less than a year. This is some comfort, I hope, in your great sorrow. His time was well spent. He did a splendid piece of work. Say a prayer for us who will have to go on without him. . . . God help and comfort you!

(The Rev.) J. H. Bessom, O.H.C.

hood where he spoke on the work at Bolahun in Grace Church, Kirkwood, at 6:30 a. m.; preached at 11:00 in Saint Mark's Church, Saint Louis; at the same church spoke in the afternoon on the mission; and completed the day with a talk on the Order at the Church of the Ascension. After a well-deserved rest on Monday, he took up his talking job again with an afternoon speaking engagement to guilds at Saint John's Church, and the Church of the Ascension. December 10, he spoke to a group of men on the Liberian Mission at Grace Church, Jefferson City, as well as to the guild. Later in the same day similar talks were given to two evening groups meeting at the Church of the Ascension, Saint Louis. December 11, he gave a talk on the work of the Order to a prayer group at the same church. The following day found Brother Sydney in Macon, where at Saint James' Church, he gave an evening address on the work of the Mission. December 13, he was back in St. Louis at the Church of the Ascension, to speak on the same subject to the Saturday Church School. Sunday involved a tour to the various classes at the same church, preaching at the 11:00 o'clock service and an evening talk to the young People's Fellowship on the Liberian Mission. After these duties, Brother Sydney was able to visit his mother in Hamilton, Ontario. He sailed for England on January 3, back to the Hinterland and Bolahun.

Father Adams gave a retreat to the deaconesses of Saint Clare's House, Red Hook, New York.

Father Raymond A. Gill took life vows on the Feast of Saint Andrew (transferred) December 1, and later in the month preached at Trinity Church, Watervliet, New York. By this time he had most of his tropical injections and was able to have a pre-Christmas farewell visit with his family before preparing to sail in the company of Brother Sydney for the Liberian Mission.

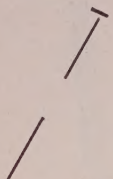
Brother Michael has been continuing his work in the Church School of Ascension Parish, West Park. He kept the community mystified over the play which he had been working up with great care for Christmas.



Saint Andrew's Notes

Father Stevens conducted a retreat at St. Michael's Monastery for a group of seminarians from Sewanee, December 7-9.

[In writing our Advertisers, please mention The Holy Cross Magazine.]



HOLY CROSS MAGAZINE

Business Office
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Telephone
Esopus 2611

January 1st, 1953

Dear Subscriber—

Greetings and best wishes once more for the New Year.

We are extending this message to all members of the Holy Cross Family, but particularly to the new subscribers to THE HOLY CROSS MAGAZINE.

You may want to know what is the purpose of our periodical. It is published "... to give information concerning the Religious Life, and to set forth the Catholic Faith as the basis of devout practice in those who receive it." This is our object as stated in the formularies of our Community.

First of all we want to inform our readers of the life we live at the Mother House on the Hudson, the Bolahun Mission in Liberia; Saint Andrew's School, Tennessee, and Mount Calvary, Santa Barbara, California. In addition to these we publish information concerning our sister community: the Order of Saint Helena. We want to place before our readers an attractive picture of the Religious Life and hope to draw men and women to this way of offering oneself to the service of God and His Church.

Secondly, we wish to bring you articles which will be expositions of the great Catholic Faith as it is received in our Church. This is the only message which will bring us stability and peace at a time when the world is overcome by strife and uncertainty.

We are a small community and this is a small magazine, but that has its advantages: it makes it possible for us to be drawn into an intimate family. Many of our readers correspond with us and tell us how much help they derive from the Magazine. Others give us frank, and often constructive criticism.

The Magazine does not pay for itself, but its contribution to the Church since it was first issued in 1889, has convinced the Order that it is a part of our non-commercial offering to men and women of the Episcopal Church.

Faithfully yours,

THE EXECUTIVE EDITOR.

An Ordo of Worship and Intercession Jan. - Feb. 1953

- 16 Friday G Mass of Epiphany i col 2) of St Mary 3) for the faithful departed 4) for the Church or Bishop—for the faithful departed
- 17 St Anthony Ab Double W gl—for religious vocations
- 18 2nd Sunday after Epiphany Semidouble G gl col 2) St Prisca VM 3) of St. Mary cr pref of Trinity—for catechumens and hearers
- 19 Monday G Mass of Epiphany ii col 2) of St. Mary 3) for the faithful departed 4) for the Church or Bishop—for the Confraternity of the Love of God
- 20 SS Fabian and Sebastian MM Double R gl—for the Priests Associate
- 21 St Agnes VM Gr Double R gl—for the Oblates of Mount Calvary
- 22 St Vincent M Double R gl—for the deacons of the Church
- 23 Friday G Mass of Epiphany ii col 2) of St Mary 3) for the Church or Bishop—for the American Church Union
- 24 St Timothy BM Double R gl—for the Companions of the Order of the Holy Cross
- 25 Conversion of St Paul Double II Cl W gl col 2) St Peter 3) Epiphany iii cr pref of Apostles LG Sunday—for the Society of the Sacred Mission
- 26 St Polycarp BM Double R gl—for the return of the lapsed
- 27 St John Chrysostom BCD Double W gl cr—for the Seminarists Associate
- 28 St Cyril of Alexandria BCD Double W gl cr—for the Bishops of the Church
- 29 St Francis de Sales BCD Double W gl cr—for our novitiate
- 30 King Charles Martyr Simple R Mass a) of King Charles gl col 2) Epiphany iii 3) of St Mary or b) of Sunday G col 2) King Charles 3) of St Mary—for the Church of England
- 31 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for the Servants of Christ the King

February 1 Septuagesima Semidouble V col 2) St Ignatius BM 3) St Bridget V cr pref of Trinity—for the unemployed and unemployable

- 2 Purification BVM Double II Cl W Before principal Mass blessing and procession of candles V at Mass gl cr prop pref Tract instead of Alleluia in festal and votive Masses till Easter—for the Community of Saint Mary
- 3 St Blasius BM Simple R gl col 2) of the Saints 3) ad lib—for Mount Calvary Monastery
- 4 St Gilbert of Sempringham Ab Simple W gl col 2) of the Saints 3) ad lib—for the Liberian Mission
- 5 St Agatha VM Gr Double R gl—for the persecuted
- 6 St. Dorothy VM Simple R gl col 2) for the Saints 3) ad lib—for vestrymen
- 7 St Romuald Ab Double W gl—for the Holy Cross Press
- 8 Sexagesima Semidouble V col 2) of the Saints 3) ad lib cr pref of Trinity—for parochial missions
- 9 Monday V Mass of LX col 2) of the Saints 3) for the faithful departed 4) ad lib Gradual without Tract in ferial Masses till Lent—for the Confraternity of the Christian Life
- 10 St Scholastica V Double W gl—for the Order of Saint Helena
- 11 Wednesday V Mass of LX col 2) of the Saints 3) ad lib—for the peace of the world
- 12 Thursday V Mass as on February 11—for Saint Andrew's School
- 13 Friday V Mass as on February 11—for chaplains in the armed services
- 14 Of St Mary Simple W gl 2) St Valentine M 3) of the Holy Spirit pref BVM (Veneration)—for Christian family life
- 15 Quinquagesima Semidouble V col 2) of the Saints 3) ad lib cr pref of Trinity—for Christian reunion

Father Drake's Page . . .

Welcome . . .

A cordial welcome to our new readers. We hope that you will enjoy the Magazine, and that you will come to feel close to us in the bond of prayer.

Our Convertible Press . . .

Whenever we have a Profession or some other big affair at Holy Cross, the refreshments after the service are served in the Press. This is especially true in winter, although even in summer the Press is used in the event of rain. The day before, our records are put away, the desks and packing table are cleared and the typewriters are placed beyond the reach of some little tyke who may be among those present. Heaping platters of food are brought from the kitchen and after the ceremonies the guests gather for the buffet luncheon. They serve themselves, clustering around in groups to eat and talk. We always enjoy these occasions and like to have our friends with us. All too soon the crowd dwindles and we have to return to being the Press again. The Father Cellarer removes the left-overs and we are certain to have picnic fare in the refectory that evening. The Novices "turn to" (a Navy term I learned recently) to replace the equipment and before long all is in place. A few mementoes of our temporary status remain, however, as for some days we are apt to find pieces of cold ham on the shelves with "Wine of God" or a paper plate tucked away among the "Roodcroft Papers".

Catechism of Worship . . .

Published by the Cowley Fathers, 980 Memorial Drive, Cambridge 38, Mass., for only 30c per copy, this is one of the most useful booklets ever to come to our notice. Wonderful for acolytes, Sunday School, Instruction Classes. Order direct from publishers.

Bolahun . . .

This is the title of a book just published by G. P. Putnam's Sons, New York. It was written by Werner Junge who was at one time the doctor at our African Mission. We are reading it in Refectory and it is holding us completely spellbound. Don't miss it. The price is \$3.75 and you may place your order with us.

Lent . . .

Plan now to read one book on the spiritual life as part of your Rule. If the Reverend Clergy need copies of "Stations of the Cross" or Tracts on Penance, now is the time to order them.

Rule of Life . . .

It is impossible to make any progress in the spiritual life without some kind of Rule. If you are growing spiritually, your Rule should grow along with you. Pre-Lent is just the right time to look over your Rule and to revise it, if necessary. If you have no Rule now is the time to adopt one. Do so today.

West Park . . .

Holy Cross is located on the west shore of the Hudson about 80 miles north of New York City. We are six miles north of the Mid-Hudson bridge on Route 9-W. Traveling by car you cross the bridge at Poughkeepsie. By the main line of the New York Central you get off at Poughkeepsie and cross via Mountain View Coach which passes our main gate. Wealthy visitors can come from Poughkeepsie by taxi for \$3.00.

Happy New Year . . .

For Churchmen, the New Year began on November 30th, but all of us have the opportunity to make another "new start" on January 1st. Happy New Year.

Cordially yours,

FATHER DRAKE, *Priest Association*